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The views of Mr. Culin and of Mr. Cushing have been noticed in the last number of this Journal (pp. 250, 261). Leaving the general question for future consideration, we must content ourselves with noting a single suggestion of the volume before us. Mr. Culin (pp. 4-7) considers the "tilting toy," with which children are familiar, made in the form of a grotesque human figure, loaded at the base, and therefore returning to an erect position, however it may be made to rock. In France this toy is made to represent a Chinese mandarin, and is called "Le Poussat," in Germany "Buctzenmann." In Japan it represents the idol Daruma. Mr. Culin finds an etymology for the German word in the name Buddha, directly apparent in the French term, "p'ò sât," being a term applied in China to Buddhistic idols. In the interesting volume will be found accounts of the manner of playing Korean chess, backgammon, dominoes, and lotteries.

W. W. N.

THE LEGEND OF PERSEUS. A study of Tradition in Story, Custom, and Belief: by EDWIN SIDNEY HARTLAND, F. S. A. Vol. II. The Life-Token. (Grimm Library, No. 3.) London, David Nutt. 1895. Pp. viii, 445.

This work is not a special discussion of the Greek legend; on the contrary, the latter serves as a point of departure, from which the author journeys in order to examine the vast territory of myth and custom. The first volume, already reviewed in this Journal (vol. vii. p. 329), dealt with "The Supernatural Birth;" the second is occupied with "The Life-token," that is to say, the magical object, which in certain tales of the type under discussion is made to indicate a conclusion in regard to the welfare or misfortune of an absent friend. For example, a tree, by its blossoming or withering, may give token of the condition of the person with whom its health is connected. Examining this trait of the tales, Mr. Hartland shows that a parallel custom is extensively prevalent; passages of his chapter on this subject will be found above printed, and will indicate the scope and method of his book. Seeking a psychologic cause of such phenomena, the author finds this in the theory of "sympathetic magic." In two chapters, he examines the innumerable varieties of the belief that portions of a person's body, his hair or excrements, his footprints, his garb, even his proper name, must be kept from becoming common property, inasmuch as they constitute means by which a witch may achieve his ruin. Popular imagination does not make a distinction between these appendages of personality, even though removable, and that personality itself; after separation, the parts still participate in the being of the whole, share its diseases, and by their own state affect the condition of the patient. Hence the superstition preserved in America, as in European folk-lore, by which the hair must not be abandoned to the chances of discovery by a foe; hence the care taken not to let anything connected with the individual be interred with the dead, or with corrupted matter; hence the concealment of the proper name, the practice of changing appellations, the idea that injury done to matter in the possession of the conjurer will occasion the destruction of

the latter, the cures that depend on the Doctrine of Sympathy, as for instance the remedial practice of making waste away something that has touched a wart, in order that the latter may also disappear. Proceeding to consider sacred wells and trees, Mr. Hartland inquires into the world-wide practice which leaves at holy wells rags or bits of apparel; here analogy, he conceives, would lead to the supposition that originally entire garments were offered; yet the object is not the presentation of precious objects in order to placate the power of the spring, for the offerings seem never to have had value. The idea, thinks Mr. Hartland, is to bring into connection the holy influence with the wearer of the gift, who remains under its agency so long as the fragment waves from the tree. The same method of reasoning may be applied to the thrusting of pins into images or sacred trees; here an explanation has been sought, either in the injury done to the demon, who is thus under a threat which forces him to obey the admonition, or else in the stimulation of his memory, inasmuch as he is not likely to forget the suitor so long as a sharp point penetrates his substance. Mr. Hartland favors a more general view. It may here be remarked that this practice has a survival in the United States, and among the most educated young women in the city of New York, so the reviewer has been informed, pins found in the path are to be stuck in a tree for luck; the luck lasts as long as the pin remains. This is not merely an amusement, but a very serious superstition, the non-observance of which creates a degree of terror. Yet in this case there is no definite consciousness of any reason for the usage. The other explanations mentioned are quite in the line of primitive conceptions: one would like to get at the notions in the mind of the savages who use the custom; in this, as in other cases, it is impossible to hope for a complete unravelling without additional information. It is also to be observed that the mental states existing in all stages, down to the expiring survival in civilized lands, are equally worthy of record and examination, as indicating the continued evolution of intellectual processes. The latter part of the volume is devoted to the idea of kinship unity, as appearing in totemic, funeral, and marriage rites. Particularly to be noticed is the doctrine presented with regard to the couvade, or lying-in of the husband, as usual over a great part of the world. That the custom should not be recorded among certain tribes presumed to be the lowest may be easily explicable from the absence of the paternal relation; yet in America it is not found that mother-right is a bar to the habit. Rejecting the usual theory, that the husband's suffering is supposed sympathetically to benefit the wife, Mr. Hartland seeks a new explanation in the view that the object is to preserve the husband from the numerous dangers to which he would be exposed in the violation of complicated taboos, and which would react on the life of the child, who is united with him by unity of blood, and consequently of fate. The suggestion must be left for future decision.

The work of Mr. Hartland will be generally welcomed, as one of the general treatises, all too few, in which the great underlying and human conception of folk-lore are set forth. The perusal will give its readers a

lively sense of the narrowmindedness and insufficiency of old-fashioned classical scholarship, which supposed that it was possible to comprehend the ancient history of particular races without the slightest attention to that human whole of which any single development is but a branch. Happily, thanks to anthropologists and students of folk-lore, this misleading view, promotive only of misconception and error fatal in proportion to self-sufficiency, is slowly giving way to more reasonable conceptions. The work of Mr. Hartland should be included in the purchasing list of every considerable library.

W. W. N.

THE VOYAGE OF BRAN, SON OF FEBAL, TO THE LAND OF THE LIVING.

An Old Irish Saga, now first edited, with Translation, Notes, and Glossary, by KUNO MEYER. With an Essay upon the Irish Vision of the Happy Underworld and the Celtic Doctrine of Rebirth; by ALFRED NUTT. Section I. The Happy Underworld. (Grimm Library, Vol. IV.) London: David Nutt. 1895. Pp. xvii, 331.

The Voyage of Bran belongs to the class of folk-tales of which America has furnished a modernized example in the story of Rip Van Winkle. While Bran is walking in the neighborhood of his dun, he hears sweet music, and falls asleep. On awakening, he finds beside him a silver apple-branch, with white blossoms, also of silver. He enters his hall, and a woman mysteriously enters, who in the presence of his people sings stanzas setting forth the charms of a fairy land beyond the waves, free from disease and death, and inhabited by women. Bran, accompanied by thrice nine comrades, sails in quest of the Land of Women; after a long voyage, he reaches the island, and is drawn ashore by means of a ball of thread held in the hand of the queen. He finds a house, with a number of beds corresponding to the reckoning of his crew, and is served with delightful food. Here he remains for a year; after that time, one of the company is taken with homesickness, and they resolve to return, but are cautioned not to touch the soil of Ireland. On the Irish coast, they see folk who ask their names; Bran reveals himself; the strangers do not know him, but there is such a person mentioned in ancient histories. Nechran, for whose sake the travellers had left the Land of Women, leaps ashore, and immediately changes to ashes. Bran continues his wanderings.

This interesting narrative presents an old form of a widely diffused tale in the many variants of which the hero, after visiting a fairy habitation, on his return, finds his world altered, and discovers that he has been away three hundred years; the same time is given as the period of Bran's absence (the translation does not retain this number). It is clear that the theme is not peculiarly Celtic. As to the antiquity of the present version, the editor is of opinion that the Voyage (a literary composition) of Bran was written in the seventh century, a copy having been made in the tenth, whence comes the printed form. Without pretending to offer any critical opinion, it may be remarked that this conclusion cannot require implicit acceptance; it remains to be proved that verses like those contained in the